

Megiddo Message



My voice shalt Thou hear
in the morning, O Lord;
in the morning will I
direct my prayer
unto Thee, and
will look up.

—Psalm 5:3

Vol. 77, No. 5
May 1990

Keep The Fire Burning!

Years ago in the State of Tennessee, Government engineers were planning an electrical power station which required the flooding of a large area. A number of cabins in the area had to be vacated. All went well, but one cabin owner refused to move. He stated simply that his family had lived there for generations, and no amount of reasoning would cause him to relent. Even when he was offered five times the value of his property, he would not sell.

In an effort to persuade the adamant cabin-owner, the Government built a modern house of native stone equipped with all the latest conveniences, and invited the old man to see it. He could have it, if he would just vacate his old cabin. His reply was, "No!"

The engineers despaired. *Why* would he not move? Finally the man told them his reason. Years earlier his grandfather had started a fire on the hearth in the old cabin, with instructions to his son to keep it burning as a sacred family symbol. His father in turn had transferred the heritage to him. Now it was his duty to keep the fire burning. If he moved, the fire would go out.

And so the problem was solved. The engineers offered to gather the fire and deposit it upon the hearth in the new house, taking every precaution to keep it burning. To this the man replied, "Then I will move."

We, too, have a sacred heritage to keep alive, a sacred flame to keep burning. Are we as determined, as conscientious, as committed, we to whom has been committed the sacred trust of a Divine heritage? We to whom has been committed the flame of faith and all that it means of hope and promise and blessing, are we conscious every moment of our obligation to keep it burning?

Yes, keep the fire burning. Let it be all consuming, until you think, speak and dream of nothing else, until every-

thing you do is warmed and lighted by your burning flame of faith. Keep the fire burning, the fire of enthusiasm, the fire of zeal for God and a solid faith in His loving purpose; the fire of conviction and earnest purpose that makes every day shine with promise and every hour glow with hope.

Keep the fire burning. Remember that your faith has priceless value—it is the same faith proclaimed by Jesus Christ. Whatever we do, it must not go out!

Keep the fire burning by renewing your appreciation for all that it represents, all that is "true, honest, just, pure, lovely, and of good report" (Phil. 4:8). Keep stirring the fire, keep feeding it, keep blowing upon it, lest as the hour grows late the flame burn low.

Keep the fire burning to bless other lives also. Their struggling faith, their flickering hope, their tattered courage may need a human form to see and a human voice to hear when God seems afar off. You may be that one.

All of us need refreshing, all of us need stirring. All of us need to help one another to keep the fire of our faith burning. The apostle Paul wrote of a little known brother in the faith that "he oft refreshed me." If so great a man as Paul needed refreshing, what of us!

Keep the fire burning, too, by kindling a flame in another heart. Many are they who confront the pressures of life without God and without hope. Your ringing affirmations, your radiant expectation, your dauntless enthusiasm may move them to seek your God, and kindle their own fire of faith.

We pray God to help us kindle such a fire in our hearts—and keep it burning—both for our own sake and for others. For none of us live to ourselves alone. Each of us is passing something on to others: either a living flame, or dead ashes.

MM

..Megiddo means ...

"a place of troops" (Gesenius' Hebrew Lexicon); "a place of God" (Young's Analytical Concordance). Megiddo was and is a town in Palestine, strategically located, and the scene of frequent warfare. In the spiritual parallel, it is a place where soldiers engaged in spiritual warfare gather to renew their strength and courage (II Cor. 10:4-5).

We believe

— in God, the Creator and sustainer of the earth, the world, the universes, and all life, in whom we "live, and move, and have our being."

We believe

— in the Bible as our only source of true knowledge about God and His purposes and plans for His creation and for the salvation of humankind.

We believe

— Jesus Christ, the Son of God and our Perfect Example, who was conceived of the Holy Spirit and born of a Virgin; who ministered among His brethren, was crucified, resurrected, and taken to heaven and seated at the right hand of the Father, crowned with immortal glory, and who shall shortly return to be king of the whole earth.

We believe

— in the Holy Spirit, the openly manifest power of God, which God bestowed at various times and in various ways to reveal His knowledge to humankind, to support His spokesmen, to confirm His utterances, and to demonstrate His supreme power and authority.

We believe

— in life as the gift of God, and in our sacred responsibility to use it for God and His coming Kingdom.

We believe

— in humankind as providing the raw material from which shall be selected and developed a superior, God-honoring people upon whom God will bestow the blessings of immortal life in His soon-coming Kingdom.

We believe

— in ourselves as capable of applying in our own lives the precepts and principles taught in the Word of God, in this way perfecting that high quality of moral character which God has promised to recompense with life eternal in His heavenly Kingdom on earth.

We believe

— in the promise of God, that a new age is coming—is near—when the earth shall be filled with His glory, His people, and God's will be done here as it is now done in heaven.

Bible Quotations

Unidentified quotations are from the King James Version. Other versions are identified as follows:

NEB—New English Bible

NIV—New International Version

NASB—New American Standard Bible

RSV—Revised Standard Version

TLB—The Living Bible

JB—The Jerusalem Bible, Reader's Edition

Phillips—The New Testament in Modern English

Moffatt—The Bible, A New Translation

Megiddo Message

Vol. 77, No. 5

May, 1990

Editorial

KEEP THE FIRES BURNING!

2

Article

THE FEAR OF INSIGNIFICANCE

4

How can we be make our life count?

Article

THE WORDS ON MY TONGUE

8

God is counting on you and me to use the RIGHT words

Story

PRESSING ON!

10

Part 5: Problem—Old Age and Death

Article

I AM COMMITTED

We are committed to a Person, a purpose, and the God of the universe.

Book Section

THESE THINGS SHALL BE!

14

Crown Him Lord of All ... The Greatest Event of the Ages ...

Armageddon ... The Millennium ... The New World!

Poem

'TWAS THE NIGHT BEFORE CHRIST CAME

21

Meditating on the Word

TO: ALL WHO LOVE LIFE

22

On I Peter 3:10

Article

HOW IS YOUR HEART?

23

Questions and Answers

IS THE OLD TESTAMENT PRIMARY?

24

Also concerning:

The New Age Movement...The Pre-Existence of Christ...Immortality

Letters

26

Cover Feature

28

WE WOULD SEE JESUS

THE MEGIDDO MESSAGE is a religious magazine devoted to the cause of Christ and published for the dissemination of Bible truth alone. Official organ of the Megiddo Church, L. T. Nichols, *Founder*; Newton H. Payne, *President and Editor*; Ruth E. Sisson, *Executive Editor*.

THE MEGIDDO MESSAGE is available in microfilm from University Microfilms, Inc., Serials Acquisitions, 300 North Zeeb Road, Ann Arbor, MI 48106.

THE MEGIDDO MESSAGE (USPS 338-120) is published monthly (except July) by the Megiddo Church, 481 Thurston Road, Rochester, New York 14619. Second Class postage paid at Rochester, New York. SUBSCRIPTION RATE: One year (eleven issues) \$2.00. POSTMASTER: Send change of address to Megiddo Church, 481 Thurston Road, Rochester, New York 14619-1697.

MEGIDDO is a way of believing and living, grounded solidly in the Bible as the reliable Word of our Creator. A total view of life, the world and the universe, it sees all events, men and nations moving together toward one God-ordained climax: the Kingdom of God on earth. This has been the plan of God since the beginning. Christ will return visibly, bodily, as King, and the governments of this world will be joined to form a totally new worldwide government. When the task is complete, our earth shall be numbered among the heavenly, glorified worlds and filled with immortal inhabitants. This is the purpose and goal of all creation.

Real "success" lies not in "things" or any human accomplishment but in the values of character holiness, faith and uprightness that God recognizes.

the time spent in silent prayer, the voicing of those six hardest words to say, "I am sorry, I was wrong," the harboring of an offense—all these and many more are constantly determining the character of our lives, the record by which we shall be judged and either condemned or rewarded.

In addition to all this, we should consider the thousand ways in which our lives touch others and realize that we are either building or wrecking their prospects for the eternal.

When we have this eternal perspective dominating, we are released from the tyranny of the temporal in the usual sense. We have a different concept of success, a different set of values, a different goal to achieve. We learn that success "by normal definitions" is, in fact, failure, if it keeps us from laying hold on that which is eternal.

But having an eternal perspective is not especially meaningful unless it changes the course of our lives. A prescription for a specific course of action is of little value until it is applied, and its ultimate consequences translated into real life.

This was the way Paul looked at his early life as a Pharisee. By all

normal standards, it was significant. He had taken the essential steps early and done well. But once Jesus Christ appeared to him on the road to Damascus, everything looked different—everything was different. Then he could write, "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but refuse, that I may win Christ" (Phil. 3:7-8). Once he met Christ and redirected his life, he had a totally different set of values, a new perspective—an eternal perspective which totally changed the course and pattern—and destiny—of his life. It will do the same for ours.

What lasts for ever? We know that we do not. Neither do our friends, or those things we enjoy in this world. All belong to the perishing.

But there is that which is eternal. God is eternal, and all that pertains to Him is eternal. And all who belong to Him shall one day be made eternal.

Also eternal are the attributes He embodies: justice, mercy, forgiveness, compassion, patience, meekness, humility, love—all these are eternal because they find their source and perfection in the eternal God. Another set of eternal values center around truth. All that is true, honest, upright and pure is eternal. The best that we can produce here are human imitations of the Divine, but their worth rises from the fact that they are rooted in—and recognized by—God.

To live our lives with an eternal perspective does not interfere with our performing the normal duties of life. It only puts them in perspective. They become not an end in themselves but a means to a greater end. Let us take the apostle Paul as an

example of this. Paul's tentmaking business is not written on the eternal record in heaven because of the quality or quantity of his tents, or the amount of money he made—or lost—on the sale of them. But could we see the record, note would be made of his flawless integrity, and his loyalty to his word even when he underpriced his work. We would see noted his patient spirit when materials were poor, or when his helpers disappointed him. We would see mention of his consistent kindness both with his customers and his helpers. Special note would be made of the thoughts on his mind as he worked, and the noble conversation in which he engaged with his workmates. Also on the record would be the meek and calm spirit that kept him unruffled when customers were unreasonable and irate, and the humble spirit with which he went to a customer when he had erred. Mention would be made, too, of the motive from which he worked—so that he might be chargeable to no man; also the good that he did for others with the money his tents produced. *These* were the qualities that made his tentmaking—nay more, his *life*—an eternal success.

An Eternal Perspection

Whatever we are doing, we can make it rich with eternal significance if we will. Most people can see no further than the task at hand. But God is looking for those who will make the present significant by investing it in the future.

Then, when I have done my best, is there still a foreboding fear that I might be wasting my time, that there is something more important I should be doing, that I might yet arrive at the end of my life and find I have not fully lived?

He who has given you life, trust it

to Him. Bundle up all such thoughts and turn them over to God. He on whom we depend for every breath, every heartbeat, every step, He is our strength, our peace, our light, and our hope. He is the power behind our lives. Let Him answer the difficult questions, let Him direct.

Our only real fear should be that of letting slip the opportunity God has given us. If when we reach the end of our probation our time has been well spent, spent so that it is rightly related to eternity and God, then God be praised!—for all the riches of eternity, world without end, shall be ours to hold and share! For “eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him” (I Cor. 2:9).

But if not, then it will be without remedy.

Because we live only once. MM

*I spoke a word, and no one heard;
I wrote a word, and no one cared
Or seemed to heed;
But after half a score of years
It blossomed in a fragrant
deed.*

*Preachers and teachers all are we,
Sowers of seed unconsciously.
Our hearers are beyond our ken;
Yet all we give may come
again
With usury of joy or pain.*

*We never know
To what one little word may grow.
See to it then, that all your seeds
Be such as bring forth noble
deeds.*

“By his faith he is speaking to us still”—Heb. 11:4, Moffatt.

Words for the Living

Excerpts from the sermons, talks and writings
of Rev. L. T. Nichols (1844–1912).

If we are to shine as the stars in the firmament forever, we have to be prudent, look to our ways. And it is not sufficient to merely look, we must look well.



Our conduct tells whether we have hope. With every step we take forward, our hope increases; and with every step backward, our hope decreases.



We are getting something for almost nothing; what God asks of us is so little in comparison with what He is offering.



Be right in your conversation. If your conversation is not right, your heart is not right.



If we are not serious; if we are light and frivolous, can we expect to gain this prize? God says we must be “obedient children,” not light or fickle.



If we could ever keep the golden City in view and have faith, we would cry, “Use me, Lord. Use me as it pleases You.”

God has unsearchable riches in store for all who do His work.



Let us search ourselves and see if we are letting our conversation be “as becometh the gospel of Christ.”



God will not cut off any living productive branches. Now is the pruning time, and when that is over we can enjoy pleasures for evermore.



When the least taint of sin is influencing us, we are not right and cannot cherish any eternal hope.



We must take deep root and be “unmoveable, always abounding in the work of the Lord.”



If we keep the grand promises of God in view and follow His directives—not doing our own ways, not finding our own pleasures, nor speaking our own words, then God will grant us the privilege to “ride upon the high places of the earth”—we will be exalted ones! (Isa. 58:13–14).

The Words On My Tongue

**“For there is not a word in my tongue, but thou,
Lord, knowest it perfectly.” –Ps. 139:4, Berkeley**

GOD is
counting
on you and me to
use the right words.

In these words the Psalmist is telling himself—and us—something intensely practical. It is practical because the tongue is something we all have and we all use. Nothing could be more practical than that.

But it is also practical because God is concerned both about *what we say* and *how we say it*. When the Wise Man listed the things most distasteful to God, three of them had to do with the tongue: a lying tongue, a false witness, and he that soweth discord among brethren (Prov. 6:16-19).

Do we wonder that the Psalmist resolved, “I will take heed to my ways, that I sin not with my tongue” (39:1).

The way I use my tongue is important because it affects me and anyone who associates with me. It affects me at home, what I say there, and how I say it. It affects children and parents, husbands and wives, brothers and sisters, because we talk to one another. It touches us where we work, because we talk there.

The use of our tongues brings into question the whole of our lives. It touches everyone and everything, everywhere and all the time.

The Tongue Has Power

Our next point has a note of encouragement, also a note of warning. The tongue is an instrument of power. It can do an immense amount of good or an immense amount of harm. To illustrate this fact James compares our tongue to the bit in the horse’s mouth, “Whereby we turn about their whole body.” Again he says it is like the very small rudder of a ship, capable of changing the course of the whole vessel. Just so does the tongue control us.

It seems that our Lord liked to show us the immense power of little things—a mustard seed, a coin, a bit of leaven. So often He took little things, seemingly insignificant, and used them in immensely powerful ways, to give direction and meaning to life. This is the way God works. Simple, common, nothing elaborate; yet everything is elaborate once He touches it. This is the way with our tongue, so small, yet so mighty.

The tongue also has tremendous destructive potential. The writer of the book of James says this using the illustrations of fire and poison. Both are destructive in the same powerful way as the words on my tongue (James 3:6-8).

The fire that starts accidentally can travel thirty, forty, or sixty miles an hour, sweeping across forest or field. I wonder how many words I have dropped—almost accidentally—have the same destructive potential. Our Lord's searching statement to the Pharisees reveal this destructive power in our words: "Ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered" (Luke 11:52).

What is Jesus saying? that my words are so mighty that they can actually keep two persons out of the Kingdom—me and someone else!

James reveals another point about our tongue that concerns God: its inconsistencies. "Likewise the tongue is a small part of the body, but it makes great boasts. Consider what a great forest is set on fire by a small spark. The tongue also is a fire, a world of evil among the parts of the body. It corrupts the whole person, sets the whole course of his life on fire, and is itself set on fire by hell. All kinds of animals, birds, reptiles and creatures of the sea are being tamed and have been tamed by man, but no man can tame the tongue. It is a restless evil, full of

deadly poison" (James 3:5-7, NIV).

What are the inconsistencies? "Therewith bless we God and...curse men....Out of the same mouth proceedeth blessing and cursing" (James 3:9-10). This should not be, says James. "Out of the same mouth come praise and cursing. My brothers, this should not be. Can both fresh water and salt water flow from the same spring? My brothers, can a fig tree bear olives, or a grapevine bear figs? Neither can a salt spring produce fresh water" (James 3:10-12, NIV).

Picture a traveler, desperate for water, coming to a fountain—and finding it salty. James is reminding us how God feels about what dishonors Him. Such is the way that God regards us when we abuse this sacred gift. And such is the disappointment that our inconsistency causes our brethren.

Taming the Tongue

What is the solution to this immense problem? What can we do about this small member that is so powerful? For "the tongue can no man tame."

This may seem strange at first thought, but we can understand it. How many times we have failed to hold our tongue. Why have we failed? Because we have not drawn on the power God has provided; because we have not been working for God and with God to control this little member. The tongue can "no man" tame, but this does not say that it is not tameable. The tongue can—and must—be tamed. This is why the Psalmist resolved, "I will keep my mouth with a bridle ... I will take heed to my ways, that I sin not with my tongue" (Ps. 39:1).

When we work with God, God will work with us and give us the strength and power—along with the most powerful incentive imagin-

able—tame this little member. All who stand with Christ on Mount Zion are worthy of this tremendous commendation: that "in their mouth was found no guile: for they are without fault before the throne of God" (Rev. 14:1, 5). With the help of God it can be done. This highest of high standards can be reached.

Did we ever wonder about that little comment someone made about Jesus' Sermon on the Mount? "They wondered at the gracious words that proceeded from his mouth."

Let us copy our Master, until we, too, speak graciously. MM

Obituary

Wanda Powell

We have just received word of the death of a long time friend and sister, Wanda Powell, of Longmont, Colorado. Sister Powell was a member of our Rochester Congregation for a number of years, until she was compelled by family circumstances to relocate to the west.

Sister Powell became acquainted with the Megiddo Church through her mother, and took seriously her possibility of preparing for eternal life. Though separated from the church headquarters by distance and unable to visit because of poor health, her frequent letter visits were always spiritually refreshing. Suffering from multiple sclerosis for many years, her faith in the Biblical prospect of an immortal, pain-free future life was her strong support; and when cancer struck, her one desire was to endure patiently to the end, her firm hope the Biblical doctrine of the resurrection.

Sister Powell is survived by her husband Marion Powell; one sister, Helen White, of St. Joseph, Missouri; two daughters, Amy Evans and Marilyn Lettimore, both of Colorado; 6 grandchildren and 4 great grandchildren.



Pressing On!

Part 5

Problem: Old Age and Death

Synopsis

To the prison-lodging of the Apostle Paul in a narrow street of Rome come his spiritual children with their problems.

In Part 3, Lucius, the young patrician, torn between present pleasures and future glory, was taught to discern between false values and true.

In the preceding scene, Telemachus, the slave of a brutal master, came in the depths of despair, unable to see a ray of light ahead. Paul convinced him that his soul need not be enslaved to any man; in spite of his apparently hopeless position, he could still enjoy the promised hundredfold, through the fellowship, the equality, the dignity and the hope provided by the Christian faith. Adversities need not overcome one, but may be used for character building. Even in slavery, one can witness for Christ by honest service, by exemplary conduct, even by dying for his principles, if it comes to that. Christ's service offers the only true freedom; the slave master, with his superstitions, his fears and lusts, his narrow mortal horizons, was the real slave. Telemachus went away, a man once more, his chin up.

In this scene, we see the problem of Old Age and Death, the common lot of all but never pleasant to contemplate. It is now late afternoon, and the shadows are beginning to darken the room. To the door comes Matthew, an aged Jewish Christian. His beard is white, his form bent, his steps feeble and halting. His voice quavers with the weakness of extreme old age. The soldier, kindly at heart, springs to his feet to assist the old man. Paul grasps Matthew's hand affectionately. After all, he and Matthew have a common background of race and religion; they "speak the same language."

Paul: [warmly] Greetings, Brother Matthew! I have been wondering about you, and worrying a little. I'm sorry I haven't a more comfortable chair to offer you; my landlord thinks these are good enough—he doesn't have to use them.

Matthew: [surprised] You find time to think of me—with all you have to do?

Paul: That, Brother, is part of what I have to do, isn't it? Christians *must* think of each other, since the world doesn't think much of us. It's a lovely Spring we're having, isn't it?

Matthew: [dolefully] I guess it is; I had hardly noticed it. At any rate, it is not likely I shall ever see another, if I finish this one. I feel I am very near the end of the way.

Paul: You have not been so well?

Matthew: No. It's just all I can do to stay alive. My health is broken, my strength is gone.

Paul: [solicitous] You have much pain?

Matthew: Constantly. At night I wish it were morning, and in the morning I wish it were night. Life is something of a burden. If only I could work ... So, Brother Paul, I have dragged myself to your door once more, seeking a word of consolation. You know, I was a Pharisee, like you—a pretty good Pharisee. I believed I had an immortal soul, and had no doubt that when I died I would go right to heaven; but you have taken away that false comfort from me.

Paul: Not I, but Christ.

Matthew: True, true. I know it is true as Solomon and Ben Sirach have said, the son of man is not immortal, and the dead know not anything.

Paul: As Pharisees, we chose to overlook those Scriptures, didn't we?

Matthew: Yes, we did. We were blind. I know this is true, and that it is just and right, for it is God's way; yet face to face with the end of my mortal existence, I am troubled.

Paul: [gently] Are you afraid, Brother Matthew?

Matthew: No ... not exactly, but I long for some certainty, some assurance. It is strange that I, to whom life is so hard to bear, should tremble as the dark closes in, but there is the old, old dread of the unknown.

Paul: But, my brother, it is not unknown. We do not have to guess at what lies beyond; it is plainly revealed, and our Lord has passed through the veil and reported back to us. Death is, as the Scriptures say, a sleep and what is better than sleep when one is weary? It is an end to weakness and pain, an end to all the troubles and disappointments and frustrations of this earthly life. But it is not the end—no, no; for we have the blessed assurance that our vile, mortal, decaying body shall be changed; this mortal shall put on immortality, and this corruptible shall put on incorruption.

Matthew: In the Resurrection, we are taught.

Paul: In the Resurrection, we know. I have thought, brother, that you have your troubles with doubts of the resurrection of the body—is it not true?

Matthew: Yes, it is true. My relatives, of course, are Sadducees, and they argue that such things do not happen, and that it is not Scriptural. I try to resist these doubts, but they keep coming back.

Paul: [with intensity, his eyes glowing] Why should it be thought a thing incredible with you that God should raise the dead? At the very heart of our faith is the risen Christ. Take that away, and we have nothing left — no hope. The Christian movement is not founded upon a myth. He who met a funeral procession coming out of the city of Nain stopped it in the street and brought back from death a widow's son, He who called out of a festering grave the decaying body of Lazarus, He who was Himself dead and is alive for evermore—can we not believe His promise: "I will raise him up at the last day"?

Here is Someone who *knows* what He is talking about. Here is One speaking with authority. He has done it for others already. He has experienced it in

His own body. He has done it...He can do it again. Because He rose from the dead, we need have no fears of the darkness. "Be not afraid," He said, "only believe. He that believeth on me, though he were dead, yet shall he live." Every man in his own order; Christ the first-fruits, afterward they that are Christ's at His coming. As Pharisees, we professed to believe in the Resurrection—remember?

Matthew: True, and I wonder that we, as sensible men, could have been so confused. With an immortal soul, what need of a resurrection?

Paul: It is truly amazing, yet the confusion is so deeply rooted that it will probably take the coming of the Lord to clear away the darkness. But we who know the facts can go to rest in full assurance of faith that the words of Job will be fulfilled in us: "I know that my Redeemer liveth...."

Matthew: "—and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God." A blessed promise. But Job also said, "If I wait, the grave is mine house; I have made my bed in the darkness." How long will this waiting be? Do you think the Day is near?

Paul: The waiting for us, Matthew, will be long; many centuries must pass and many things be fulfilled. The Spirit reveals to me, as I wrote to Thessalonica, that there will come a great falling away from true religion, a complete apostasy, with all nations turned from the truth to fables. For more than a thousand years there will be no light, for no one will be willing to bear it aloft or walk by it; but in the last days there will be a restoration, one will appear to raise up the truth from the dust and prepare a people to meet the Lord.

Matthew: Some are saying that you teach the coming of Jesus is at hand.

Paul: [wearily] I know it. I have fought this rumor with all my power, but it will not die. It is a false report, Matthew, utterly false.

Matthew: They say you wrote to Corinth, "We shall not all sleep."

Paul: True, but who are *we*? That we, as I meant it, is the whole body of believers, all who will receive the change to immortality, including those who will be living to see that day arrive, the remnant of the last days—all honor to them! They are our brethren, too, though not yet born. It was for them I wrote, "We shall not all sleep." As for us—you and I and all this generation—barring the miracle

of a translation like Elijah's, which is not likely, we must all take our place for a time in the silent halls of the "house appointed for all living."

Matthew: There to wait out the weary centuries.

Paul: Why speak of weary centuries? In death there is no consciousness of time, long or short; the next moment after death will be the Resurrection. You know these things, Matthew, if you will stop to think.

Matthew: Still, death is an enemy—the last enemy that shall be destroyed.

Paul: Yes, because it ends all opportunity for improvement. But if the improvement has been made, if our work is done, we can meet the enemy without fear, even greet him as a friend. This has been my constant aim ever since the Lord Jesus apprehended me on the Damascus Road: to so work that I may be able to say at the end of the road—which may be closer to me than to you—"I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing."

Matthew: I have no doubt of your crown. But what about those of us who may have unfinished work and no more time or strength to do it?

Paul: God is just and merciful, Matthew, far beyond any justice or mercy of man's conception. He will give us time enough, if we use it, and He will reward every man according to his work, a reward far beyond what we can imagine, far beyond what we can ever earn. Can we not rest the future in His hands, having done all we can do? Death is only an interlude; the best is yet to be, the better life for which this brief one was made. Then, Brother, we shall know the joy of life and labor and activity world without end.

Matthew: [rising painfully, assisted by a soldier, and taking Paul's hand] Brother Paul, you have helped me more than I can tell. I can see that so long as I have breath and the use of my mind, I can still work—work with myself; I can grow in faith and patience and acceptance of the will of God; and I can try to help others by my example. Whatever time is left me, I shall use. My fear is gone; now I have hope.

Paul: Let us pray that we may both endure faithful to the end, to gain the crown of life. [They fold their hands and bow in prayer.]

Next Issue: A VISION OF THE FUTURE.

I Am

Living the life of a Christian demands that we commit ourselves unreservedly to God's leading. God wants those who are willing, dedicated, whole, committed.

The apostle Paul was such a one. "I shall stay here in Ephesus," he wrote to the Corinthians, "for, there is a great opportunity of doing useful work" (I Cor. 16:8-9, Phillips). His first thought was of service. His approach was practical. He wanted to be where he could accomplish the most for God. Paul the apostle was in an actual living situation, that of being a Christian in an *unchristian* world. When the Holy Spirit said *go*, he went; when it said *stay*, he stayed.

And that must be the level of our obedience. We, too, must be committed.

Our commitment must be here and now. Moffatt's translation of Eph. 5:15-16 pictures our Christian duty in words that are clear and understandable: "Be strictly careful then about the life you lead; act like sensible men, not like thoughtless; make the very most of your time, for these are evil days." There is no time to be nominal Christians carrying a name but upholding no standard, living lives of meaninglessness, or even bordering on that unchristian attitude. It is for us to be different, alert to the dangers of indifference, all on fire with our sublime hope of life in the world to come, acting like sensible men, not like thoughtless. Without living a fully consecrated life we cannot know the joy of complete commitment to the Christian faith that we profess.

It was to this complete commitment that Paul referred when he said: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:38-39). Can we truthfully say we are thus persuaded?

Paul was a one-idea man; his commitment was complete: "Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things

Committed...

which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:13-14). Nothing leisurely or incidental about this—Paul was committed.

To what is it, then, that we as Christians are committed without reserve so that our commitment controls our lives?

We are committed to an interpretation of life and its meaning—the Christian interpretation, which says that behind all of life is God, that life makes sense when it is seen as subject to His purpose, to His judgment, to His will.

How many of us have actually considered the purpose of God for us and our lives, for example, for us in the daily operation of our business? our intercourse with others at our work? in our association with our friends, and especially our attitude toward the members of our own household? To many people, even to suggest the idea of complete commitment sounds absurd, if it does not make them absolutely uncomfortable. And yet, what other course is there for us as Christians? Every part of our lives must be directed from above if we would live committed lives.

We are committed to a way of life, so that we are no longer on our own; we are to live the lives that our Christian commitment sets for us. "The flesh lusteth against the Spirit, and the Spirit against the flesh"; so that we cannot do the

things that we naturally would (Gal. 5:17). But within those limits we find the very freedom of God. Our situation is much like Paul's—a "living situation" of being Christian in an unchristian world. At times the uncommitted will think of us as "fools"—or worse—because we do not act and think as they do.

We are committed to a Person (and this is the heart of it) so that we have a Master; we have a Lord; we have a Saviour. And through Him we are committed to the great God of the universe who in His greatness cares for all His children.

We are committed to a trust in the essential rightness of all this, and we are committed to make our decisions in the light of this commitment as Christians. This is not something that we "take or leave" at will or whim, for because of our commitment we are "under orders"—not ours, but His.

And this total commitment to God must be central for each of us. Jesus defined as the first and greatest of all the commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength" (Mark 12:30). Without this kind of commitment, we are really lost; without this commitment we do not understand the meaning and purpose of life in God's service. Without this commitment we do not have the strength and the incentive to live by our best understanding and insight. Without this commitment we do not have the faith that prompts us to go on trying to do our best for the

sake of a purpose not yet realized—God's purpose for us and His loyal servants—the hope of winning rewards that can be seen only by the eye of faith. And without this faith we will grow weary in well doing.

To be uncommitted is to lead one kind of life; to be committed is to lead another kind of life. Jesus was depicting the fully committed life when He said: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16).

This way of life—this Christian way of life—cannot be a separate and impractical theory of a life found in a Book which we accept with a fragment of our minds and then deny with our deeds. This way of life is not something that is satisfied by an occasional gift to the church, spasmodic (or even regular) attendance at worship, "busyness" with affairs of the church, repeating familiar high-sounding religious phrases, or reciting a passage of Scripture. This commitment is God's way for us, and affects every area of our lives.

But it cannot be fulfilled by half-hearted effort, or by a surrender that is conditional. Every vain imagination must be cast down, every wandering thought brought into captivity. Our lives must be transparent. If fully committed to God, we will have nothing to hide.

Paul summarized the whole duty of Christian commitment when he wrote: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacri-



These Things Shall Be!

- The Coming of Elijah
- The Second Advent of Christ
- The first Judgment
- Armageddon
- The Millennial Reign of Christ
- The Second Judgment
- Eternity

Part 4

The Coronation CROWN HIM LORD OF ALL! The Greatest Event of the Ages

The crowning of the King will fulfill the prophecies of God's seers and prophets through the ages. But the new King does not assume authority alone. As the prophet Zechariah foretold: "And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east,...and the Lord my God shall come, and all the saints with thee" (Zech. 14:4-5). When Christ stands up

with authority, "the saints" are with Him, those judged faithful, who will be His co-rulers, joint heirs, who will sit with Him upon His throne of government (Rev. 3:21).

These are the special co-rulers seen in vision by the Revelator: "And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads" (14:1).



as it is in Heaven.

Not for a moment will the success of the new government be in doubt. Its triumph is foreordained. "The Lord shall"—no question about it—"the Lord shall be king over all the earth: in that day shall there be one Lord, and his name one" (Zech. 14:9).

But the nations of earth will not immediately acknowledge His sovereignty. Next there will be a

Worldwide Summons

The first step of the new world government is a demand for worldwide allegiance and an appeal to glorify one God. As the Revelator saw in vision: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come" (Rev. 14:6-7).

It is an appeal with force, and destined to meet resistance.

Why such a demand? One nation under heaven, one government worldwide means breaking down the patriotism which has set nation against nation for centuries; breaking down the barriers of culture and tradition which have alienated people from people and race from race since the dawn of civilization; and

exalting the glory of God and His Kingdom above all national loyalties. All creedal barriers must be removed; rival gods must perish. A stiff order, but it is the only way to one world government of peace and justice.

Never has God respected persons because of nationality or natural heritage. "God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him" (Acts 10:34-35). In the Church of God "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all" (Col. 3:11). But never has this attitude prevailed worldwide.

When the ultimatum goes forth, it will be simply this: submit or perish. It will be the hour of decision for all mankind, "multitudes, multitudes in the valley of decision" (Joel 3:14).

Some Submit, Many Resist

The summons to "Fear God, and give glory to him" will be the opportunity for which one particular group of people have waited. This will mean an end to the famine for those who felt the pangs of spiritual hunger at the time of the Resurrection and Judgment, those who scoured land and sea in a futile quest for the Word of the Lord.

Now by submission to the Lord they can secure food and protection. The Lord's kind compassion and care for them is described in beautiful language in Joel 2:32: "It shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call."

Another class, "the beast, and the kings of the earth, and their armies," shall gather together to make war against Christ (Rev. 19:19).

The Bible refers to Christ as Earth's "Redeemer." How acute the need! But how strange that, as Jesus implies by two highly descriptive and illuminating illustrations, that redemption must be literally forced upon her. Says Jesus, "As it was in the days of Noah ... and Lot ... Even thus shall it be in the day when the Son of man is revealed" (Luke 17:26-30). In both cases the only means of coping with wickedness was by eliminating the incorrigibles. So it will be when Christ takes over the government of the earth. Hence—

ARMAGEDDON

The Bible plainly teaches that at the Second Advent of Christ there shall be a desperate struggle on the part of the rulers of earth to perpetu-

Only the judgments of God can cleanse this world of sin and wrong and turn the hearts of men to the Lord.

ate their authority. The result: "There shall be a time of trouble, such as never was since there was a nation" (Dan. 12:1). This will be the great struggle between the forces of right and the forces of wrong: "And he gathered them together into a place called in the Hebrew tongue Armageddon" (Rev. 16:16).

Jesus pictured it also in the parable of the Pounds. He compared Himself to a nobleman going "into a far country to receive for himself a kingdom, and to return." At the time of His departure, He left His servants with specific assignments to be completed during His absence, with the solemn admonition, "Occupy till I come."

But—"his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us." This will be the reaction of the world at large when Christ calls upon them to obey His laws and give Him their allegiance. They will join forces to go out to fight against the "Lord of lords, and King of kings," but they shall fight a losing battle, as the parable also reveals. The edict will go forth: "But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me" (Luke 19:11-27). They shall be defeated.

For centuries humankind have wielded weapons of warfare indiscriminately against their foes to obtain their own ends. This battle will be different. "In righteousness he doth judge and make war" (Rev. 19:11). Right and might shall be united—and shall prevail. This will be the "battle of that great day of God Almighty," and none of the innocent shall suffer.

Foretold by the Prophets

From ancient times God through His servants has revealed His plan and foretold this great and final struggle against the workers of evil. By divine inspiration the Psalmist foresaw Armageddon—even the outcome.

"Why do the heathen [strangers to God and true religion] rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his anointed"—they shall join their forces against this invader, "saying, Let us break their bands asunder, and cast away their cords from us." We will not surrender our thrones to this Usurper! We will not have this Man reigning over us!

Is the Almighty daunted? Far from it! "He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure." The Almighty God who rules the universe shall laugh at their presumption. He purposes to clean up this world and replace the strife and commotion of the present arrangement with a kingdom of righteousness, and no man shall thwart His purpose. For "yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son; this

day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

"Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel....The Lord at thy right hand shall strike through kings in the day of his wrath [judgments]....He shall judge among the heathen,...he shall wound the heads over many countries" (Ps. 2:1-9; 110:5-6).

Before any are destroyed in the Battle of Armageddon, He will mercifully grant each—even the rulers of earth—an opportunity to submit to the new order. "Be wise now therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss [submit to] the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him" (Ps. 2:10-12). Here is the difference between this war and all previous wars on this planet: All who submit will be spared—and abundantly blessed. Only those who resist will suffer.

Many other passages in the Bible describe Armageddon. The prophet Isaiah foresaw the conflict: "The nations shall rush like the rushing of many waters: but God shall rebuke them, and they shall...be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind" (Isa. 17:13). Before the whirlwind of God's judgments, the nations shall be as chaff, as "thistledown" (marginal reference).

Again Isaiah depicts the judgments of God in these words: "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the ser-

vant, so with his master..." (Isa. 24:1-2). God is no respecter of persons; sinners shall reap their just dues, regardless of rank or station.

Again we read: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and he shall destroy the sinners thereof out of it. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible" (Isa. 13:6, 9, 11).

The subject of Armageddon is outstanding again in Isaiah 66:15-16: "Behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire [judgments] and by his sword will the Lord plead with all flesh: and the slain of the Lord shall be many."

The prophet Jeremiah also speaks of Armageddon (25:33): "And the slain of the Lord shall be at that day from one end of the earth even unto the other end."

The prophet Joel also describes the battle: "The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth [political—Isa. 1:10] shall shake" (Joel 3:16).

According to Malachi, the incorrigible and disobedient will be the subjects of the fire of these divinely ordained judgments. We read: "Behold, the day cometh, that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch" (4:1).

One major source of information

concerning Armageddon is the book of Revelation, the message which Jesus sent "and signified it by his angel unto his servant John: who bare record of the word of God, and of the testimony of Jesus Christ" (Rev. 1:1-2).

Revelation describes the conflict in these terms: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army... These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful" (Rev. 19:19; 17:14).

Christ's judgments will follow; and as the nations see their armies shattered, their weapons destroyed, their deadliest explosives and nuclear armaments powerless against this enemy; when they see their military power broken, their illegal gains vanquished, their lotteries, their gambling, their profiteering ended, their drug, liquor and tobacco trafficking prohibited, their permissive pleasures forbidden, then truly "all kindreds of the earth shall wail because of him" (Rev. 1:7).

The fall of spiritual Babylon (Revelation 18) expresses figuratively the results of Armageddon and the judgments of God. Her costliness, her pride, her superfluities—all shall go down with her. When the present order, this vast, worldwide system of error and superstition, misrule, and exploitation shall crash before the judgments of the Eternal, when there ceases to be profit in war and its kindred iniquities, when "no man buyeth their merchandise any more," great will be the ruin and loud the wailing. "Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come.... Alas, alas that great city,

I Long To Stand

*I long to stand on Zion's shore
And share the glories there in store
When evil shall be seen no more,
When Christ is King.*

*I long to stand with Christ, my King,
And evermore His praises sing;
But now I'll stand for Truth and
Right,
And watch and wait,*

*For there is much that I must do
If I'd be numbered with the few
Who to our Pattern are found true
When He returns*

*To right the wrongs that now exist,
Mark out the path by many missed;
Till righteousness and peace have
kissed,
And love shall rule.*

*I must put bitterness away,
For a forgiving spirit pray;
Be quicker God's law to obey,
And I must be*

*Found free from every taint of guile
If worthy of my Master's smile
When He comes, in a little while,
To bless His own.*

*To think our Father, in His plan,
Is mindful of frail, mortal man,
Whose normal life is but a span—
O, wondrous thought.*

*His promise is forever sure,
That all who to the end endure,
In thought and deed becoming pure
Shall some day stand*

*With Jesus on the earth made new,
His Kingdom in its glory view,
And share with Him the ages
through
Its wondrous joys.*

*He cares for you, He cares for me,
If we will robe in purity
Someday His wonders all will see—
Oh glorious Day!*

Let Us Pray:

Heavenly Father, Thou mighty God with such wisdom and knowledge that Thou canst control this wonderful universe, giving life and breath to all living creatures and surrounding us Thy earthly children with such abundant blessings, we thank Thee that Thou hast revealed to us Thy grand and glorious plan for a better world in this most glorious of all books, the Bible, Thy divine revelation to men. Help us to listen to Thy words, believe Thy great and precious promises, and so be constrained to develop characters worthy of Thy mercy in the Day of Final Account, qualities worthy of being perpetuated through endless years in Thy heavenly Kingdom on earth.

In creating the earth and setting in motion the factors for the existence of human life, Thou didst not

plan that Thy property should be perpetually desecrated by the misconduct of irresponsible human beings, that we should be plagued by wars, poverty, the unequal distribution of earth's bounties, the inhumanity of man to man. Thou didst plan that ultimately the earth shall be filled with Thy glory, peopled by a race of worthy men and women who will compose a fit populace to be endowed with immortal life and perpetually exist.

May we with shining faces and expectant hearts look ahead to that Day when mortality shall be swallowed up of life, when Thy Kingdom shall have fully come and Thy will is done in earth as now it is done in heaven, and our earth be added to Thy magnificent family of finished worlds.

We pray that as our minds are projected into such a glorious future, it may have the effect to sharpen our hunger for these projected blessings, that we may quicken our pace toward holy living, and never slacken until we have attained the moral likeness of our Lord Jesus Christ, and fitted ourselves for acceptance in that new age that is coming. In Jesus' name. Amen.

that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! for one hour so great riches is come to nought" (Rev. 18:10, 16-17). Stripped of her riches, robes and royalties, Babylon the Great shall lie broken and humbled in the dust, her power for evil demolished.

Only the judgments of God can accomplish this; only the judgments of God can cleanse this world of sin and wrong and turn the hearts of men to the Lord. Only the judgments of God can rend the foundations of wickedness and cause the inhabitants of the world to learn righteousness (Isa. 26:9-10).

The Survivors

How many will survive these cleansing judgments of God Almighty? The words of the prophets, such as "The slain of the Lord shall be ...from one end of the earth even unto the other" (Jer. 25:33), and

there shall be but "few men left" (Isa. 24:6) imply that the incorrigible element will be persistent and the destruction vast. The prophet Zechariah, however, is specific:

"And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein" (Zech. 13:8). "Two parts [two-thirds]...shall be cut off." So overtly rebellious are they that they will resist change, even to their own death.

The proportions may seem staggering at first, but consider: When did God ever have even a third with which He could work, a third who would cooperate with His plans and comply with His demands? Never have humankind listened en masse. From the earliest times they have refused, rebelled and forgotten their Maker. They mistreated His prophets, crucified His Son, and stoned and imprisoned His apostles. Even today the world at large ignore His Word, while men and women do evil

"with both hands earnestly" (Mic. 7:3). Generally speaking, the world is unregenerate, unbelieving, unconcerned. Where is even a third who will submit?

To obtain the allegiance of even a third of humankind, He must take drastic action—His judgments in the land, together with a worldwide ultimatum of submit or perish.

What would happen if the rebellious resisters were not eliminated? The history of the twentieth century, the most prosperous and the most violent in the career of our planet, together with the present internal disorder and international chaos, testify eloquently to the impossibility of attaining peace so long as willful mischief makers are permitted to live.

For this reason, God, who can read the heart and the future of every individual, purposes to make a clean sweep of all who have no possibilities for His Kingdom. To leave the overtly rebellious would be to invite a return of present conditions. The

survivors of the cleansing judgments are a class who are at least controllable by law, and these will form the nucleus from which a new world can be developed, a populace worthy of life in the eternal Kingdom of God. Death has long been an enemy, but it is an indispensable agent for the successful conquest of evil.

The Almighty's endurance of iniquity has seemed boundless; nevertheless, it has its limits; and when the time arrives for Him to cleanse the earth, He will act; and all who oppose His purposes, all who resist His authority will be removed. All who prove unyielding and incorrigible—impediments to progress—shall be eliminated. No one, whatever his or her likes or dislikes, hopes or ambitions or schemes or plans, can hinder the advancement of the divine plan.

And through all the justice of God will be in command. The Lord will direct His judgments so that every opportunity for escape will be offered. Only the stubborn and self-willed, those who prove themselves of no value in the work of God, will be cut off. Only those who flaunt their vices and boldly defy the law of God will be destroyed.

For the third that survive, the future will be bright with opportunity. "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God" (Zech. 13:9).

With the elimination of the class who love wickedness and resist progress, the process of education will be speeded up until the light has penetrated every dark corner of the world, and all men know the Lord, from the least to the greatest (Jer. 31:34).

The third who are spared will form the nucleus of the new and better nation, the progenitors of a people who will fear God and work righteousness and ultimately fill the earth with His glory (Num. 14:21). This one third will multiply to become the "great multitude" which the Revelator saw in vision, "which no man could number [a number not revealed]" (Rev. 7:9-17), who during the Millennial Reign of Christ shall prepare themselves for life in the great world beyond.

THE MILLENNIUM

With the evil element subdued and eliminated, the Kingdom of God shall become *the* governing power worldwide and the Golden Age of Peace, the Millennial Reign of Christ and His saints, shall have begun. Sin and all sinners ("the devil," "Satan") are forcefully restrained (bound, Rev. 20:1-3), and for a thousand years a burgeoning people shall live in peace and happiness under righteous laws executed for the benefit of all.

"And they shall build houses, and inhabit them; and they shall plant vineyards and eat the fruit of them. ...For as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands" (Isa. 65:21-22). This will be their day—their glorious day—of preparation for immortal life in the Eternity Beyond. With every passing century, as the old recedes further and further into the forgotten past, as old tastes and customs die out, replaced by that which is infinitely better, life will become purer, happier, richer, and more abundant.

Many of God's prophets foresaw this glorious time:

"But in the last days it shall come to pass, that the mountain of the house of the Lord shall be estab-

When the time arrives for God to cleanse the earth, He will act; and all who oppose His purposes will be removed.

lished in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it.

"And many nations shall come, and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the Lord from Jerusalem.

"And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up a sword against nation; neither shall they learn war any more.

"But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it" (Mic. 4:1-4).

"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing.... And the inhabitant shall not say, I am sick" (Isa. 35:5-6; 33:24).

The 65th chapter of Isaiah (vs. 17-25) paints the picture in vivid colors of peace on earth, goodwill to

men. Poverty, suffering, painful illness, injustice, oppression and insecurity are things of the dark past; infant mortality has been wiped out, and there is a minimum life span of 100 years. There will be probation, challenge, struggle, decision, for it takes these to make life worthwhile; but changed standards, the suppression of all overt evil, and freedom from external temptation will open the door to true progress and produce swift and tremendous results.

Education—Worldwide

With war forever past, "the best is yet to be." "When thy judgments are in the earth, *the inhabitants of the world will learn righteousness*" (Isa. 26:9). Righteousness! Beautiful, inspiring, thrilling word! It was the intent and purpose of the war and now its fruitage can ripen.

A vast educational program will be in progress. Men will "learn righteousness." Who are to be the teachers? Isaiah 66:18-19 tells us, "I will gather all nations and tongues; and they shall come, and see my glory. And I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles."

Those who "escape of the nations" will have the privilege of instructing those who have not yet learned the ways of God. As men submit to the new order, they are spared. Onward conversion will spread until "there shall come people, and the inhabitants of many cities: and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts: I will go

also. Yea, many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord" (Zech. 8:20-22). What a day that will be!

How transcendently beautiful the picture of all nations, and kindreds, and peoples, and tongues turned to God for light, knowledge, and the law of life!

As the Millennium Ends: THE SECOND RESURRECTION and JUDGMENT

A thousand years of progress, peace, prosperity, growth, righteousness, and then..

The ideal, the completed Kingdom of God, is not yet a reality. The devil, though bound by a stern law, is still alive, confined in the "bottomless pit," or the hearts of a secretly rebellious minority. Death is still in the land. As the Millennium draws to a close, the final phase of the preparation for the Kingdom must be completed. This includes several items:

Silence in Heaven— Resurrection—Rebellion

As the years roll by and the violent past recedes further and further from memory and all that is good seems to be reaching a glorious maturity, suddenly there is "silence in heaven" (Rev. 8:1).

This suggests a change in the authority executed. No longer does the law thunder from Zion; no longer is the guiding voice heard, saying, "This is the way, walk ye in it" (Isa. 30:21). Satan—sin—is loosed from his prison for a "little season" (Rev. 20:3). This is the beginning of the last Reckoning, the judgment of the populace of the Kingdom. The Second Resurrection (Rev. 20:5) restores to life those who have died during the

Millennium, and the temporary suspension of law permits any cherished evil to manifest itself. Revelation 20:7-9 and 9:1-11 describe in symbolic language the rebellion of the incorrigibles—far too many, in view of their opportunities, yet a mere handful among the vast number who have won the victory over sin and death (Rev. 7:9).

The mutineers are destroyed at a stroke (Rev. 20:9), and the second judgment rewards all "according to their works" (v. 12). Finally, death, his work forever done on this planet, is cast into the "lake of fire" (v. 14), a symbol of eternal oblivion.

THE FINISHED PRODUCT— THE NEW WORLD!

The toiling days are ended, the Sabbath of rest is past, and the earth rolls forth from the hand of its Creator a finished product, beautified and glorified, filled with happy, immortal beings, the living glory of God. An "eighth day" of eternal duration dawns, through which this world—*our* world—shall go from glory to glory, eternal progress, eternal expansion, shining with the indwelling light of its inhabitants (Daniel 12:3).

The seer of Patmos raptly describes in a few incomparable sentences that glorious World of Tomorrow: "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful" (Rev. 21:3-5). MM

'Twas the Night Before Christ Came

—Memories of a Dream—

*'Twas the night before Christ came, and all through the house
Not a creature was praying, not one in the house.
Their Bibles all laid on the shelf without care,
Supposing that Jesus would never come there.*

*The children were dressing to crawl into bed,
Not once ever kneeling or bowing a head.
Mom in her rocker, the babe on her lap,
Was silently musing, while I took a nap—*

*When out of the East there arose such a clatter,
I sprang to my feet to see what was the matter.
Away to the window I flew like a flash,
Tore open the shutters and threw up the sash!—*

*When what to my wondering eyes should appear
But angels proclaiming that Jesus was here!
With a light like the sun sending forth its bright ray,
I knew in a moment that this was THE DAY!*

*The light of His face made me cover my head
It was Jesus! returning just like He had said.
And though I possessed worldly wisdom and wealth,
I cried when I saw Him, in spite of myself.*

*In the grand Book of Life which He held in His hand
Was written the name of each true faithful man.
He spoke not a word as He searched for my name,
Till He said "It's not here"—how my head hung in shame.*

*The people whose names had been written with love,
To each He gave LIFE from His Father above.
And those who were sleeping, they woke every one,
To receive from the Judge for the good they had done.*

*I fell to my knees, but it was too late;
I had waited too long, and thus sealed my fate.
I stood and I cried as they rose out of sight;
Oh, if only I'd worked—I'd been ready tonight!*

*In the words of this poem the meaning is clear,
The coming of Jesus is drawing right near.
You've only one life, and when comes the last call,
You will find that the Bible was true after all.*

To: All Who Love Life

"For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile." —1 Peter 3:10

It might fairly be argued that love of life is nothing exceptional; that nearly everyone loves life, deeply and fervently. A relatively insignificant few find life unendurable to the point of self-destruction. The average human being clings to life with a tenacity nothing short of amazing, and this urge is by no means confined to the human species but runs through all animate nature as a basic principle of survival.

A healthy degree of this instinct is valuable and even essential in the quest for the better life, for the individual who lives out his days in a half-dead, vegetable condition, with no more interest in survival than a day old chick will never be attracted by an eternal existence, at least not to the extent of working for it. And God will certainly not force eternal life upon anyone who does not want it.

But this physical joy in existence, natural and necessary though it be, is not the love of life which assures us "good days" in the Kingdom of Jehovah. This life is good, but not good enough. And even if it were good enough, there is not enough of it. Granted that most of us experience occasional golden moments when we feel that this would be good enough if it would only last, it is lamentably true that the average thinking person more often feels dissatisfaction and frustration as he contemplates an uneven past, an unsatisfactory present, and an uncertain future. Granted that a few individuals appear to live zestfully with no thought of God or a future, let us not envy them. They do not love life. They are infantile in their judgment, choosing to rejoice for a moment in the cheap tinsel of this present existence, then "like sheep they are laid in the grave; death shall feed on them; and the upright shall have dominion over them in the morning" (Psalm 49:14).

What can and will lift us above the morass of negative thought and out of the treadmill of meaningless routine? A deep and all-pervading love of life, a love which is not naturally born in us but which requires teaching. The law of God, operating upon the human reason, takes the old, inherent, unreasoning craving for existence and ennoble it by attaching it to a worthy object—immortal life as a recompense for right doing. The present is then seen as insignificant, unworthy of the name of life, much less of so noble an emotion as love, while at the same time it becomes infinitely more valuable as an opportunity.

When we understand the Scriptural principle that death is not the Great Adventure but the Great Nothingness, the extinction of all consciousness and personality, the end of all activity, we realize that life is everything. While we have it, we have hope. This life is not to be despised or trifled with or thrown away recklessly—not, that is, if we really love the life to come. This life is our only day of probation; when it is gone, there is no more opportunity. For this reason the Christian is forbidden to tempt the Lord by taking needless physical risks. Life is too short, too precious, not for what we can get out of it for today but for what we can put into it for the great Tomorrow.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." "Behold, now is the accepted time; behold, now is the day of salvation."

And in the last hours of "now," what we do must be done quickly.

It is often said that self-preservation is the first law of nature. Fortunately for our temporal liberties, there have

been patriots who did not live by this rule, which has so often been the refuge of cowards. They, or at least the more idealistic among them, loved *life as it should be* more than *life as it was or threatened to be*, and were willing to lay down their lives if upon their sacrifice might arise a better society.

So it has been with the fathers of our spiritual country, the authors and defenders of our spiritual liberties. More than once in the past, the heroes of faith have been called upon to choose between this present life and the life to come. On the part of the faithful there has been no wavering; spirit was stronger than flesh.

Paul, the greatest of the apostles, viewing dimly the persecutions and sufferings which awaited him in his last perilous journey to Jerusalem, said without hesitation, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy." Here was a man who loved life more than mere existence.

If we really love this better life, we will show it by taking fast hold of the divine wisdom which teaches us to control our tongue and the thoughts which move it, the wisdom which cries to the sons of men, "For whoso findeth me findeth life, and shall obtain favor of the Lord. But he that sinneth against me wrongeth his own soul: all they that hate me love death" (Prov. 8:35-36). MM

Christian, don't
drive your
stakes too
deep—we're moving
in the morning.



How Is Your Heart?

A famous Anglican minister summed up his ideal of character in these words: "A heart of iron to myself, a heart of flesh to my neighbour, and a heart of fire to my God."

Each of us needs a heart of iron toward self. The self cries for indulgence, pleasure, and ease the way a spoiled youngster whines for candy. In our affluent society, it's easy to cast off restraint and discipline. It's hard to struggle against the self's desire to be pampered and petted. It's hard to accept crosses, endure suffering, and pursue righteousness. Heroic Christian life calls for a heart steeled against the self that whimpers to be spared hardships.

Toward others we need a heart of flesh—warm, sensitive, compassionate, understanding, ready to help as we have been helped; love as we have been loved; forgive as we have been forgiven. We must be lovers of all that is good, and enemies of wrong. Too many are hard-hearted and softheaded. Too few are tough-minded and tenderhearted.

What makes possible a heart of iron to ourselves and a heart of flesh to others is a heart of fire toward God. The flame of devotion in our hearts, like the fire upon ancient Israel's altar, should be ever burning; it must never go out.

Jesus Himself talked about this "flame" when He said, "it is the spirit that quickeneth...the words that I speak unto you, they are spirit, and they are life" (John 6:63). This heavenly spirit, this message of life, quickens and makes spiritually alive. Even more than this, it gives eternal life to those who live by it.

We are to guard the flame faithfully by seizing every opportunity to do right. The altar of the heart must not become piled up with cold ashes. Paul's exhortation to Timothy is a message for us all: "Fan into flame the gift of God, which is in you" (II Tim. 1:6). Though we do not have the Holy Spirit power Timothy had, we have the same spirit of faith and divine knowledge, which we must keep burning brightly.

It was written of John the Baptizer that "he was a burning and a shining light." That is the way we all need to be.

How is your heart toward yourself? toward your neighbor? toward your God? MM

Is the Old Testament Primary?

"It seems that the Message breathes the atmosphere of the Old Testament primarily. Would you please comment."

We believe that the whole Bible is the Word of God and contains all that we need to obtain salvation. The apostle Paul stated that we are built upon the "foundation of the prophets and apostles, Jesus Christ himself being the chief corner stone" (Eph. 2:20).

When rightly understood, Moses, David, Isaiah, Jeremiah, and the Prophets, Jesus Christ and His Apostles all taught the same gospel. This is confirmed by the fact that the New Testament writers quoted extensively and frequently from the Old.

Furthermore, "the Lord our God is one Lord" (Deut. 6:4), and "one Lord" must present one harmonious plan of salvation from beginning to end. One God cannot lead us two directions. As Paul wrote, we have "One Lord, one faith, one baptism, one God and Father of all" (Eph. 4:5-6). Otherwise one would be able to pick and choose as they wished, and unfortunately, that is exactly what has happened many times.

The seeming conflict between the Old Testament and the New is often caused by a misunderstanding of the sacred writers, coupled with the desire for an easier way to salvation.

"What does it mean when you mention the 'New Age'? Are you part of the the New Age Movement?"

When we use the term "New Age," we are referring to the Millennial reign of Christ on the earth, the thousand years of peace and prosperity which will follow the

present age, when all will be given equal opportunity to live a peaceful, happy, healthful life, with no war, crime, or sickness to mar it; when the government of the earth will be truly righteous and for the good of all (Isa. 60:17-18), and "the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever" (Isa. 32:17-18).

We are not part of any present movement, or of any other church or denomination.

"Do you believe in the pre-existence of Christ, and that He is very God out of very God, as well as being true man?"

The subject of the pre-existence of Christ is not easily understood. There are statements in the Bible which, upon surface reading, might lead one to believe that Christ existed before His birth of the Virgin Mary, that He had been previously in heaven. But there are many other statements, including statements by Jesus Himself, which state clearly that He was the "Son of God," that His life did not begin until He was "made of a woman, made under the law" (Gal. 4:4).

Our concern in all Bible study is to seek harmony and unity among the Bible authors, and not to array one against another. Whenever there seems to be disharmony, the problem lies in our faulty understanding and not in the sacred writers. The Bible is all harmonious when properly understood.

We find the Bible referring to Jesus Christ as the Son of God. We also find that the Bible uses the term "Jesus Christ" or "Christ" in a figurative sense, as a representa-

tion of the truths He taught, the true wisdom of God which He personified in His life so completely that His name or title could be used in this honorary designation.

As far as His being "from God," He was indeed "sent of God" just as was John the Baptist (John 1:6), but we do not believe that the literal Jesus Christ came down from heaven. And He fills the role of "God" or supreme being to us, being as was prophesied, "God with us" (Matt. 1:23), the God who is coming to "dwell among men" (Rev. 21:3-4).

This may seem contradictory, but I urge you to study the subject carefully. We do not dishonor Christ in any way. He is our glorious coming King, the only begotten of the Father, and our perfect Example, the only one to whom could have been given the titles "Wonderful Counsellor, The mighty God [God with us], The everlasting Father [The Father of the world to come], The Prince of Peace" (Isa. 9:6-7), and He to whom shall be committed the government of the earth (Zech. 14:9; Luke 1:31-33; Rev. 5:9-10).

Jesus was said to have come forth from God because of yet another fact. His life did not begin like that of every other human being. He was "conceived of the Holy Spirit" (Luke 1:35; Matt. 1:18, 20), by a process we do not know nor understand, and for this reason He had only one earthly parent. This fact does in one sense set Him apart from the rest of humankind and make Him literally the "Son of God." But it does not mean that He was divine in nature or "very God." We learn from the book of Hebrews that He was made "in all things" like his brethren (Heb. 2:17), that He was "flesh and blood" as were his brethren (Heb. 2:14), that He was tempted just as we are (Heb. 4:15).

The whole plan of salvation centers in Christ and the work that He will accomplish when He comes to bring peace on earth and to reward His faithful servants with life and immortality (Isa. 40:10; Rev. 22:12, 14), and fulfills the promise of God to fill the earth with His glory (Num. 14:21).

When Jesus said that He and His Father were one, He did not mean that they were one person but as He prayed, "Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are" (John 17:11; see also verses 20-21). Jesus and His Apostles were not one person physically, neither were Jesus and God one person. Both were "one" in the same way—one in thought, one in purpose, working together to further God's great plan and purpose. Jesus and the Father were one in the same way that Christ and His Apostles were one, and in the same way that we also may be one with them.

"Do you believe that Christ obtained immortality?"

Yes, definitely. In fact, Christ is the only one of our race who has received immortality at the present time. We read that He is "our Lord Jesus Christ ... who only hath immortality" (I Tim. 6:14-16).

We would also like to point out that Jesus did indeed *obtain* immortality, He was not born with it. At the time He was preaching, it was recorded that "the Holy Spirit was not yet given; because that Jesus was not yet glorified" (John 7:39). He was not glorified until He ascended to heaven and appeared in His Father's presence, an honor which He personally requested in His prayer (John 17:5). The apostle Peter on the day of Pentecost pointed to the power of the Holy Spirit as sure evidence that Jesus had now been exalted at the right hand of God. "This Jesus ... being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear" (Acts 2:32-33).

"Why is it that I don't seem to find you ending your prayers with 'through Jesus Christ our Lord'?"

We many times do just that. Possibly the prayers you have seen just happen not to end that way. Certainly there is nothing wrong with that ending, it is used frequently in Scripture.

"Do you not believe that God's immortal life (eternal life) is given to the Christian here and now, and that if we are faithful to God that life reaches fulfillment hereafter?"

Your question seems contradictory, or perhaps I misunderstand it. Yes, we do believe that if faithful to God we will experience the "fulfillment hereafter" of eternal life. We have it now only by promise, a promise that will become real only if we fulfill our obligation to God, only if we "purify ourselves even as he [Christ] is pure" (I John 3:2-3).

The apostle Paul said immortality would be bestowed upon those who "by patient continuance in well doing seek for" it (Rom. 2:7).

Jesus in parable pictured the blessing of "Well done, thou good and faithful servant" bestowed on those who had been faithful in whatever trust was committed to them (Matt. 25:14-23).

We are now mortal, subject to death and corruption (Job 4:17). We do not have eternal life now, except as we have it by promise. "And this is the promise that he hath promised us, even eternal life" (I John 2:25). We now have only the "hope of eternal life, which God, that

Letters

cannot lie, promised before the world began" (Titus 1:2). When we receive eternal life we will not be any longer subject to death but will be made equal to the angels (Luke 20:35-36), will be given glorified bodies like our Lord (Phil. 3:20-21). This is one purpose for which Christ comes, to "change our vile [mortal, corruptible] body, that it may be fashioned like unto his glorious body." This is the great change pictured by the apostle Paul in I Corinthians 15, when he speaks of the resurrection at Christ's coming, and notice that it is something to be "put on"—it is not already in the believers' possession: "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory" (I Cor. 15:53-54).

We do not presently experience this changed physical state. We are not born with an immortal soul. "The soul that sinneth, it shall die" (Ezek. 18:20). All depends on our being "faithful to God." MM

Anxiety springs from the desire that things should happen as WE wish rather than as GOD wills.

Keeping the Prize in View

God means for us to grow. We are useless to Him if we don't grow. The strong meat of self-discipline is needed. According to our faith, we will work. We need steady conviction. We will make progress according to our concentration, according to the effort we put into it.

We are running a race, and mustn't dally with things of little worth along the way. The Israelites could have reached Caanan in a few months—IF they had obeyed God as they should. We can reach the goal much quicker IF our minds and hearts are all wrapped up in winning the prize.

Arizona

D. F.

What If It Were Today?

As I was sitting on my couch yesterday finishing up a piece I was knitting, I looked out my window that faces east. I couldn't help but think, what if Jesus should come tonight or tomorrow morning? I wouldn't be ready—or as ready as I should be. Panic struck me for a moment as I fully realized how little time I might have in which to get ready. I thought of Noah and his family. Only eight people out of so many believed and prepared and entered the ark. Who knows how many believed when it was too late! What a lesson for us today to learn from the apathy of others.

I really get a lot out of the tapes, and if I miss something, I don't fret over it, knowing I will understand in time, God willing. It always surprises me when I listen to the tapes and hear things I should be watching that I had never thought of before, or really didn't take to heart before. But now I know that little things do matter, and I will be watching these little things to overcome them. That is the focus of my life now in order to meet the standard God has set for me.

Brunswick, Maine

R. D.

Feed on the Good Seed

I, too, am trying to make the Kingdom. We know that the Kingdom will come, because we say it every day in the Lord's Prayer. This kingdom will be different than any kingdom on earth before. Other kingdoms waxed and waned. But God's Kingdom will be forever. All evil will be destroyed and there will be nothing on earth but good.

I feed the birds in my backyard feeder. I have to feed them every day. Just so, we must be fed every day with the words of God. And are we eating all that He gives us? Some birds eat just what they like best. Are we like them, or are we eating all the good seed the Lord provides? The good seed, Jesus said, is the Word of God. We must fill our hearts and minds with this good seed if we want to hear the words "Well done, good and faithful servant," at Judgment.

New York

C. B.

An Inspiration

Your monthly magazine is an inspiration to me. With so much of God's truth on every page, I read every word the day I get it. It's definitely read and studied every day.

Please keep me on your mailing list!

Ohio

D. K.

God Helps

We should be using all our mental powers to better our lives in these last days. With God's help, we can, if we will. We should remind ourselves often that we really can't do anything without His help—not even breathe. We receive so much from God, so we should gladly learn and do His will.

Our heavenly Father has been so good to us all, more than we could ever deserve. May we have new courage, strength and hope each day. And may we be mindful to do all we can each day to build characters well pleasing to Him.

South Carolina

H. C.

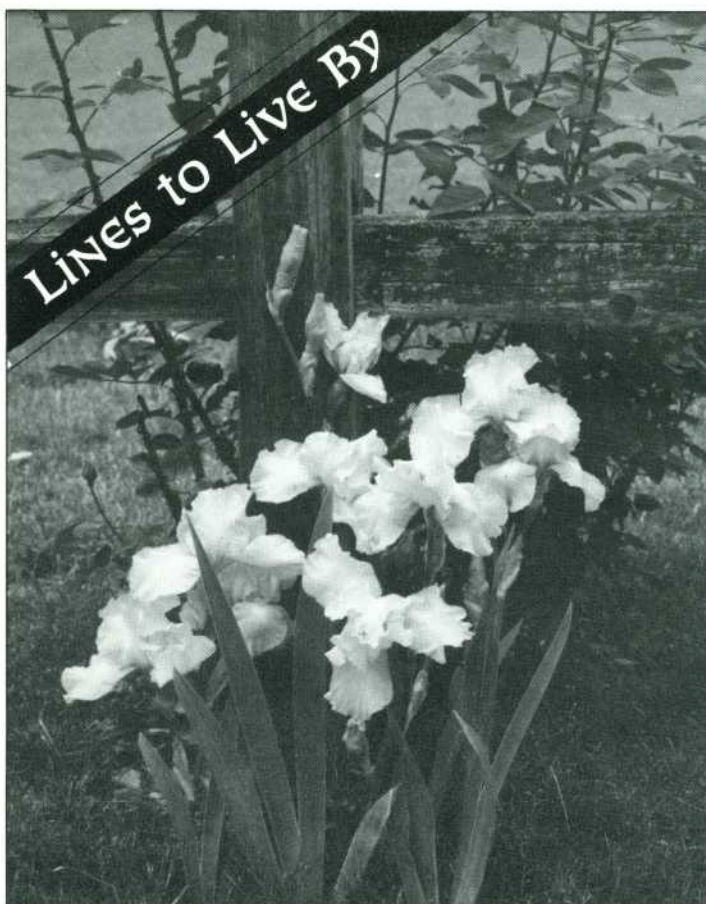
The Price of Neglect

That is a wonderful lesson for us: The High Price of Neglect. When we see we have a fault, we need to do something about it immediately, not let it slide until it happens again. Little things do make a difference. By watching self closely at all times, we can make improvement. If we ask God in sincerity for help in our troublesome ways, He will hear us and help us overcome.

With all the chaos in the world today, we are all looking forward to our dear Lord's return to right all the wrongs. Certainly men are doing evil with both hands earnestly. Our big concern is being ready for that great day.

Alberta, Canada

L. S.



*To have at home a sacred time
To read God's Word and pray
Will make the home a richer place
And help us every day.*

The godly one becomes the tabernacle of God, wherein the Divine Shekinah rests, and which the Divine glory fills, when the whole frame of one's mind and life is wholly according to the idea and pattern given in the Mount.

*Make unselfishness a hidden habit
of your life, to give it true saintly
beauty, and the result will be
carefulness and good in little
things.*

There are no disappointments to those whose wills are lost in the will of God.

It is better to pay the price of obedience than the penalty of disobedience.

Of all the things you wear, your expression is the most important. "A wicked man hardeneth his face," said the Wise Man. And the Prophet Isaiah said of the wicked, "The show of their countenance doth witness against them" (Prov. 21:29; Isa. 3:9).

*Though waves and storms go o'er my head,
Though strength and health and friends be gone,
Though joys be withered all, and dead,
Though every comfort be withdrawn,
On this my steadfast soul relies —
Father! Thy mercy never dies.*

We Would See Jesus

*"We would see Jesus," for the shadows lengthen
Across the little landscape of our life;
"We would see Jesus," our weak faith to strengthen
For the last conflict in this mortal strife.*

*"We would see Jesus," Rock of our salvation,
Whereon our feet were set with sovereign grace,
Not life, nor death, with all their agitation,
Can thence remove us, gazing on His face.*

*"We would see Jesus"—other lights are paling,
Which for long years we did rejoice to see;
The blessings of this sinful world are failing;
We would not mourn them, in exchange for Thee.*

*"We would see Jesus," this is all we're needing—
Strength, joy, and willingness come with the sight;
"We would see Jesus," risen, living, pleading,
Soon to return and end this mortal night!*

—Selected